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REPORT OF THE SPECIAL MEETING OF THE
AMERICAN UNITARIAN ASSOCIATION.

A SPECIAL MEETING of the American Unitarian Association, and of all interested in its work, was held in Boston, at the Hollis-street Church, on Tuesday and Wednesday, Dec. 6 and 7. The occasion was a deeply interesting one, and we regret exceedingly that we cannot give our readers a full report of the proceedings; but the following very brief and imperfect account is all that we have room for.

The meeting commenced on Tuesday evening, Rev. RUFUS P. STEBBINS, D.D., President of the Association, occupying the chair. After a voluntary on the organ, and anthem by the choir, prayer was offered by the Rev. EZRA S. GANNETT, D.D.

The President then addressed the audience. In behalf of the Association which it was his duty to represent, he welcomed the assembly on this occasion. The state of the funds of the Association and the providential omission of the usual Autumnal Convention, had prepared the way for the special meeting which the Executive Committee had felt themselves obliged to call. He then proceeded to refer to the condition of the Treasury a few months since, the various appeals made to the churches, and the generous responses which they had met. So many calls were crowding in upon them, however, it was resolved to make a public appeal. This meeting was called for purely

business purposes,—not to discuss any intricate questions of theology. The question before them was, How should they supply the wants of those continually crying out for the manna which cometh down from heaven? Dr. Stebbins then proceeded to refer specifically to the methods of the work in which the Association was engaged. Five years ago, the principal portion of the labor was performed by the Secretary, the Executive Committee being merely a consulting body. By a transfer of the work, however, a considerable sum had been saved from the Secretary's salary, and the labor more equally divided. He referred to the duties of the various sub-committees, and said that it had been resolved to put no more money into the building of churches, but to devote their means to the gift of the Living Word. The sub-committees were on Finance, New-England Correspondence, Western Correspondence, India Mission, Publications, Supply of Pulpits, Army Mission; and all the money expended was appropriated in pursuance of the recommendation of these sub-committees, and by vote of the Executive Committee at their monthly meetings. This was the machinery in the Association; outside, they had not felt justified in employing any agents. Dr. Stebbins said, that never was there a time when there was such a call upon them for earnest effort. There might be, in the opinion of some, doubts as to the soundness of the ground on which the American Unitarian Association stood. For himself, and for the Executive Committee, they stood on the Rock of Ages, on the broad ground of Christian missionary work.

Rev. HENRY W. BELLOWES, D.D., of New York, in response to the call of Dr. Stebbins, said he did not think any serious man doubted the zeal, integrity, or success of the Association; but there was a deeply-rooted feeling that what it had done was too small to satisfy our pride, moral ambition, or spiritual desires. There was not a deep interest among laymen, men of affairs, in our ecclesiastical work. Doubtless, this was largely owing to the fact that the matter was not engaged in that large way which gave it its proper importance. True, there had been a revival within two or three years, and things had now come to

that pitch that we must prepare to enter upon our work in a large way. There were great and striking changes going on. Men were breaking away from old opinions. There was a great work for us to do. We could reach many whom others could not; therefore, we need not engage in the labor in any narrow, sectarian spirit. Mighty forces were at work in the world; and, if for a few years we had paused, other denominations were catching up with us. In performing our duties, we need not run counter to what others were doing. With faith in great ideas and Liberal Christianity, we should give ourselves zealously to the cause. He asked if, as Christians, we were doing as much as we ought, considering our wealth, position, and influence. We were not accomplishing as much in ecclesiastical as in other directions. Now, we could not work either through or with any of the large denominations. Liberal ideas were spreading faster than Christian ideas, and hence our mission was to sanctify the former by the spirit of the latter. Where we now influence one thousand, we ought to influence one hundred thousand. He then spoke of California as an illustration of what we might do for the religious quickening of masses of men, and mentioned seven places on the Pacific coast in which he thought societies could be started with reasonable prospect of success. At Sacramento there were twenty Unitarian families. Then there were Stockton, Marysville, Virginia City in Nevada, Portland in Oregon. In the latter place he had met with several families who were eager to hear the word.

We had no idea of the deep yearning for our pulpit ministrations which those had who were in this new country, away from their old home and all its sacred associations. They would listen with tearful eyes. Never before had he valued his faith as when he saw with what intense interest and deep longing they listened to the dispensation of Liberal Christianity. As an illustration, he would mention an incident which took place at Portland, Oregon. Several Unitarian families desired him to preach to them. He had only a few days, and these were crowded with engagements. The day before he left, he was to start on a steamer at five o'clock, A.M., for the interior, to speak at three, P.M. On going to the steamer, he found them all on

board; and, while steaming on the river, he had a free communion with them on religious affairs. During his sojourn in California, he had baptized eighty-two persons; ten of whom were adults, and the rest children.

In conclusion, he urged the plan of an organization, on a large scale, for missionary efforts. Let every church appoint two delegates; and let these all meet, at some central point, four times a year. Call in the laity, get them interested in the cause, lay before them their obligations to join in the grand work. Money is needed, and the people should be asked to contribute liberally. If we would thus give ourselves to this subject in faith and a large spirit, we could raise \$100,000 where we now raise \$20,000. We should, then, be done with small things, and rise to the dignity of our duty. Let us put into the missionary work the best men, and provide for them suitably. The other denominations were at work; but there was room and a work for all. A vast unchurched population remained for us to work upon. It was a plain, Christian duty that we ought to enter upon the missionary effort in a much more earnest spirit and larger plan than ever before, and thus be found faithful to the sacred trusts which had been committed to us.

The meeting then closed, with the singing of the Doxology, and the benediction by Dr. Stebbins.

WEDNESDAY MORNING.

The President called the meeting to order at the appointed time, and, after prayer by Rev. EDWARD B. HALL, D.D., of Providence, Rev. WILLIAM J. POTTER, of New Bedford, read an address on the liberalizing effects of the war, of which no report will be given, as we hope to print the address in full in the next number of the "Journal."

The President then announced, that Rev. CHARLES LOWE would briefly address the Association. Mr. Lowe had expected to give, at some length, the result of his observations, during a recent visit to the army. But, on account of a cold affecting his voice, he was only able to relate, in a few words, the arrangements

which had been made for the distribution of such reading matter as the Association might have means to supply. We print his remarks on page 23, as they have been more fully expanded by himself in the form of a report.

The President then stated, that, though the Association received last year twice as much for general purposes as the year previous, the whole amount was only \$6000. He then called on Rev. GEORGE H. HEPWORTH, of this city, who said he was not, like those who had preceded him, just from the smoke of the battle-field or the hospital, where men's eyes became dim and their hearts still. It was now more than a year since he had left those scenes, yet they formed a distinct picture in his mind. He then spoke of the liberalizing tendency of the war. Thus the soldiers' hearts were open for the highest religious truth. The fierce trials of war had shaken them up, and they were rising to a higher perception of God and of the everlasting Christ. Now was the time to give the soldiers true and good thoughts.

He appealed to the mothers, wives, and sisters, to remember those perilling their lives for their country, and urged upon them the sacred duty of giving them the highest religious truth. He then spoke of the alleged demoralization consequent upon war. Mothers asked him, "Will my son come back to me pure-hearted?" Yes, if those at home do their duty. See to it that you send them pure and good thoughts, that they may recognize your watchfulness, which, like Divine Providence, is gazing down upon them. He urged his hearers on every Saturday night to wrap their newspapers up, and send them to some soldier. So, also, we should send our tracts and journals as evangelizers, and there would return the cordial "God bless you!" springing out of the soldier's heart. Now was the golden hour. He joined in the expression of Dr. Bellows in saying we ought to make a big thing of this movement. Let our contributions, like drops, swell into a mighty stream, which, moving as a deep and wide current, shall sweep over the army and the land. Now was the time to put our hands into our incomes, and be generous. If thus we would be faithful, we should have from the soldier his benediction and prayers.

Rev. JOHN C. KIMBALL, of Beverly, formerly chaplain of the 8th Regiment, Mass. Infantry, was then invited by the President to speak, and related some interesting incidents that had come under his observation with regard to the value of religious publications among the soldiers, when properly distributed and accompanied by suitable conversation and exhortation. All men would not read the tracts. These should be distributed with discretion; hence the need of agents who should be permanently in the army. But, when he said that sometimes tracts were not read, he did not mean to discourage effort. In nature, you scatter thousands of seeds: they do not all grow, and bear fruit. Would you therefore refrain from sowing? Thus, in the great work of religion, we should labor in faith. If one soul was saved, it would be an ample recompense for all our efforts. Therefore we should work with zeal and earnestness.

The President then read a letter from Rev. Dr. HOSMER, of Buffalo, N.Y., which we are compelled to omit now for want of room, but hope to print in the next number of the "Journal." After the reading of this letter, the President invited Rev. Dr. BELLOWS to say a few words to the meeting.

Dr. BELLOWS began by expressing the great satisfaction with which he had listened to what had been said. The speeches were all in the right direction. The army was like the people at home: some liked to read, others did not. But there could be no doubt that good reading would be welcomed in the hospitals. Whose life at home has not been influenced by the groans of agony and wails of sorrow which have come from the depths of the heart of the suffering soldier? How much more must this be true with those who live in these scenes, and are the sufferers! Men whose hearts have been covered with a skin as hard and tough as that of a rhinoceros, have had them become as tender as a child's. Soldiers in the hospitals, in their hunger for reading, would thus eagerly devour the dry crust of a tract, and be made better.

Again, look at the influence at work in the country. There was evidently great anxiety among the leaders of the old sects

at some of the prevailing tendencies. They feared the influence of Liberal ideas, and this alarm proved that our principles were making headway. The people were with us in this matter. Let us be faithful to the hour. He did not complain that the Christian Commission sent a million dollars' worth of newspapers to the soldiers. He rejoiced at it. Let us, also, send one million dollars' worth of ours.

Dr. Bellows concluded with the expression of his deepening conviction of the value of Liberal Christianity. He had seen, in his own ministerial experience, striking illustrations which showed that it was good for the rich and the poor; good for the ignorant and learned, old and young; good to live and to die by; and still better in that hour when we shall stand in the presence of our Lord, and at that throne where we can look into our heavenly Father's loving face.

After these remarks from Dr. Bellows, the meeting was closed with the benediction by the President.

SECOND DAY, AFTERNOON SESSION.

The President called the Association to order at three o'clock. After prayer by Rev. CHARLES C. VINAL, of North Andover, Dr. STEBBINS stated that the special object of the meeting this afternoon was to devise ways and means for carrying on the work of the Association. The Executive Committee, in their Rooms, had laid various plans, and devised various methods, but had found that it was no use to plan and propose, without the means to carry out such plans and propositions. The criticism was made that the business of the Association was not sufficiently in the hands of laymen. This was true, alike in letter and spirit. He did not so much blame the laymen, however, for their unwillingness to sit upon the Board. They were accustomed to handle millions; and here it was a question with how little the Association can get along, — a question with the Board, one of agony and anxiety.

Mr. JAMES P. WALKER, of Boston, then spoke substantially as follows: of whose remarks we are happy to be able to give a

full report, as they contain facts and figures worthy of careful consideration:—

Mr. PRESIDENT, — We are met this afternoon, as I understand it, to consider two plain propositions. *First*, Shall the American Unitarian Association have the pecuniary support it needs? If this be decided affirmatively, then, *Second*, How shall that support be provided?

The subject for consideration, therefore, though very important, is very simple; and we are most likely to arrive at a definite and practical conclusion, if we look at it in the most straightforward and matter-of-fact manner possible.

When I speak of the Association being in "*need*," I do not mean in *debt* or in *difficulty*, but in need of larger resources to meet the demands which crowd upon it.

Though the income of the Association has never been adequate to its wants, it has hitherto been able, by hook or by crook, at least to "cut its coat according to the cloth" furnished it, though sometimes the garment has been lamentably scant. *This* year no skill in that direction will avail: the form to be clothed is so gigantic, — stretching from India on the East, to California and Oregon on the West, — that absolutely no choice remains but to let it go uncovered and neglected, unless more cloth be furnished.

Forty years ago, when our Unitarian societies were fewer and weaker than now, it was thought wise and well to form a general Association for the double purpose of serving as a bond of union between existing societies, and for the extension of the liberal Christian principles we profess. For this period of nearly forty years, this Association has carried on with more or less vigor and success, and by various methods, this twofold work.

It has numbered among its officers the most prominent and respected names on our denominational rolls; it has printed and circulated millions of pages of tracts, — over two millions in one year; thousands of volumes of the most able theological and devotional books. It has extended its sympathy and pecuniary aid to new and struggling societies in all parts of the country; employed, for limited terms, some scores of home

missionaries; supported an India Mission eight years; aided in the education of theological students; sent agents to the Army and the Hospitals during the present war, and labored in divers other ways.

All this has been accomplished with an annual average expenditure — for the thirty-nine years — of \$8,083.88, including all needful office and clerical expenses. Now the meagreness, the absolute *paltriness*, of this annual sum, from so wealthy a communion as ours, — especially when viewed in the light of the princely amounts which have been so freely and generously poured out, during the last four years, for the benefit of the soldiers, the sailors, the freedmen, refugees, &c., showing that as a people we are not ignorant of the art of giving, — indicate unmistakably one of three things: either (1st) a practical disbelief on our part in the value, to *other people*, of the religious principles we profess; and a consequent denial of the utility of the work the Association aims to perform: or (2d) serious doubts as to the competency of the Association to do the work in question, and hence a disinclination to intrust it with funds: or (3d) a lamentable ignorance concerning the whole matter, as to the work done, the work *to be* done, and the means required to do it.

So far as the latter obstacle is real, in the name of humanity let the whole case be so clearly stated this afternoon, so illuminated and ventilated, that every person present, or who may read a report of this meeting, shall be thoroughly enlightened, — enlightened *way through*, — from head to heart, and from heart to *pocket*. This darkness of ignorance being dispelled, there will remain for consideration, whether the work the Association proposes to do, is *worth doing*; and whether the Association is competent to do it.

Inasmuch as this work is the dissemination of the pure principles of Christianity, in the form we find most effectual, in place of irreligion and non-religion and false religion, I think I may safely leave that part of the subject to the conscience of this audience, especially after the addresses which have been delivered, and in view of those yet in store.

This leaves the one real and essential point. Is the American Unitarian Association competent to its self-imposed task? Not,

is any particular board of officers competent? because men and measures change; but is the Association—which is a permanence—able? Assuming, what will not probably be gainsaid, that the principle of association is sound, and that associations can and do accomplish results impossible to individual effort, and which would not come about of themselves, what concerns us is whether *our* Association is a power and a force, or can be made such.

If anybody will take the trouble, as I have within the past week, to scan the thirty-nine annual reports of the Executive Committee, he will, I am satisfied, be convinced that though mistakes have been made, and there have been short-comings, the Association has accomplished an amount and a quality of work of which the denomination has no adequate idea; and which would have been cheap, had the cost thereof been thousands of dollars for hundreds. I have been struck with the sagacity manifested. The Association has felt its way along, seeking out the fields in which it could hope to do most good, and expending itself for the time in those especial directions. In the first year of the Association, the want of popular expositions of our faith was peculiarly felt. Hence the publication and dissemination of great numbers of tracts, so that for the first thirteen years more than half the whole expenditure was in this direction, while only about \$100 a year was expended during the same period in aid to feeble societies; the remaining expenditure being for *home missionary work*, the importance of which was felt at that time and long afterwards. In the fourteenth year of the Association, twenty-three missionaries were employed for a longer or shorter time; and they travelled, preached, and distributed tracts, in eleven different States, chiefly the Western and Southern. The nineteenth year (1843-4) marks the first liberal grant in aid of feeble societies. That year, \$3,575 were so expended, being nearly half the whole outlay of the year; and from that time forward the grants have been very generous in proportion to the means of the Association, amounting to one-sixth the whole expenditure for the thirty-nine years; while the expenditure for books, tracts, &c. — *less the proceeds from sale of books*, subscriptions to the Journal, &c. — has been

little more than one quarter of the whole ; and missionary work, including Dr. Tuckerman's ministry in its day, the Kansas mission in *its* day, the *India* mission, and the *army* mission, has been little less than one-sixth. The twentieth year was the first in which any appropriation was made in aid of theological education. Since that time, from \$40 to \$3,000 a year has been so devoted ; making an average of \$821.65 per annum. Up to the twenty-eighth annual report inclusive, the names of the societies receiving aid were given ; and it appears that in the twenty-eight years, 272 grants of \$25 to \$800 each were made to 102 societies, of which thirty-two have no present existence. How many of these thirty-two failed to grow to maturity from want of continued and more liberal aid, is a question to be weighed in our future giving. That some of the seed has produced thirty, sixty, and one hundred fold, is apparent when it is remembered that such societies as those at Chicago, St. Louis, Milwaukee, Albany, Buffalo, East Boston, Greenfield, Manchester, Saco, Portland, Montreal, &c., received aid, some of them, for several years. The work of the Association in the army is too fresh in all minds to need special mention. The number of Unitarian societies has increased from 193, in 1830, to 263.

From this brief summary, it must appear that the Association has had intelligent and practical aims, and has pursued them with vigor and persistency, and readiness of adaptation. The only serious obstacle has been want of funds to do, not what the Committee might have found to do by seeking, but even what has sought *them*, and demanded to be done. I named \$8,000 as the *average* annual expenditure. With the exception of the book-fund year, the largest year's outlay was the last, which was \$16,323.17 ; of this sum, \$5,398.47 was the proceeds of the invested funds of the Association, and subscriptions to the Journal ; the rest, less than \$11,000, was the joint contributions of the two hundred and sixty-three societies of our faith, toward the support of foreign and home missions, the aid of struggling and the planting of new societies, the distribution of books and tracts, the education of theological students, and for army work. Why, I know of a single poor Baptist society, out of Boston, which last year raised almost double that sum, in

addition to its regular expenses, for a specific object. Does any body question what is wanted of more money? Why, putting aside all other claims, — the West, the Army, India, California, — it is safe to say that there are twenty towns in New England alone, in which by the annual outlay of \$200 or \$300 each, for ten years, good, self-supporting Unitarian societies might be nursed into life, to the inestimable benefit of the whole region around them.

More money is wanted: how shall it be raised? In the eleventh report of the Committee, 1835-6, it is recorded that "an individual in the western part of the State subscribed \$50 a year for ten years." Now, there must surely be in all our churches two hundred persons who *can* and *will* pledge themselves to give the Association \$50 each a year for ten years, and two hundred more who can give \$25 each. This, without in any way diminishing the present resources of the Association, would put it in possession of a clear additional income of \$15,000 a year for ten years, — a sufficiently moderate sum; but one, which, if it could be reckoned on thus for a series of years, would enable the Committee to work to an immense advantage: for it should be understood, that the work of the Association suffers as much from the irregular amount of its income as from its chronic deficiency. For illustration: On looking back over the annual expenditures, I find the outlay on a given year to have been \$15,000; the year after, \$11,000, and the next year, \$7,000. The first of these years, \$5,541 was bestowed on feeble societies; the third year, but \$1,840; missionary labor, \$1,647 the first year, and \$265 the third; \$3,036 on theological education one year, and but \$1,267 the other. Now, it can require no argument beyond the statement of these facts to prove, that all these objects must suffer from the want of regular consecutive aid. Consequently, the present appeal of the Association should be understood as no sensational appeal; no desire for a feast this year, as preliminary to a fast next year, and starvation the year after; but as a long cherished desire to see the Association classed among the regular living institutions, to be regularly and liberally sustained. It is desired that it should be able to count upon a regular annual income of at least double its pres-

ent maximum. And that is no extravagant expectation, if our people take hold of the matter heartily. At least two ways occur to me by which this result can be obtained, without effecting the present sources of income. One I have already named, — that of individual pledges of annual subscriptions for a series of years. The other is by donations in the form of immediate gifts or bequests to the American Unitarian Association, the income of which shall be appropriated to the general purposes of the Association. The last is a matter for serious consideration and early attention; the other, for immediate action. Who will head the list, pledging a specific annual sum for a term of — say ten years? And, while these special efforts are making, let not the regular sources of income be neglected. One of the best of these is the *life-memberships*. In former years, sometimes forty or fifty life-members were added in a single year; now hardly five is the average. Let our parishes be stirred up in this work, which should and would have the double result of adding to the funds of the Association, and adding to its strength also. See to it that your minister a life-member, and a *live* member also, of the Association.

In conclusion, Mr. President, I beg to offer for the consideration of the meeting the following resolutions:—

“Whereas it appears, by statements made by the Executive Committee of the American Unitarian Association, that the demands upon the association are increasing much more rapidly than their means of meeting them increase; and, moreover, that the present condition of the public mind renders the time especially auspicious for the annunciation, spread, and establishment of our views of Christian truth, and man’s relations and duties to his fellow-men and to his God — therefore

“*Resolved*, That this meeting recommend to the ministers and churches of our body the immediate organization or appointment of a committee in the different congregations, whose duty it shall be to make immediate and earnest efforts to raise funds by subscriptions, contributions, or any such methods as shall seem to them best, that the work which God has committed to our hands may be done, and well done.

“*Resolved*, That, in view of the needs of the Association, and the imperative demand made upon their resources, not less than

twenty-five thousand dollars should be raised during the current year.

“Resolved, That in order to give permanency, sufficiency, and success to their labors, the funds put into their hands should, as nearly as may be, continue the same, or with gradual increase, as may be needed from year to year.

“Resolved, That, as the preceding resolutions show, we cordially approve the action of the Executive Committee of the Association in calling this special meeting ; and we pledge ourselves to renewed zeal in the cause generally, and especially to the carrying-out of the plan proposed in these resolutions.”

Rev. ALONZO HILL, D.D., of Worcester, thought, that a statement made, that only \$6000 had been raised during the past year for all the uses of the association, would convey a false impression to the public. He referred to the establishment of hospital libraries by the Unitarian societies of Worcester, and others, and to various channels through which Unitarians might work.

Rev. E. E. HALE said, that we had a new lesson in liberality to learn. One hundred thousand dollars, at least, ought to be given. He referred to the difficulties under which ministers in the country labored in collecting money, and circulars and appeals should rather be addressed to laymen. He hoped they would send out more missionaries. He believed in the spoken word. Nor should missionaries be sent out singly. Let them remember the grievous mistake they had made in sending out Mr. King, with no one to share his arduous labors.

HENRY P. KIDDER, Esq., of Boston, thought it was easier to raise a large sum of money than a small one. He moved to amend the second resolution by substituting “one hundred” for “twenty-five” before the word “thousand.”

Mr. WALKER accepted the amendment.

Rev. JAMES FREEMAN CLARKE related a number of happy incidents, illustrating the subject under consideration.

Rev. Dr. BELLOWES said, that the question which came up to his mind at this point was, how was this one hundred thousand or two hundred thousand dollars to be raised. The want of the proper machinery for the purpose was the radical difficulty.

We must organize. He would not endure this state of things and be quiet any longer. He would organize for himself, and he would add to his organization every good man he could get.

Rev. J. L. HATCH, of Concord, N.H., spoke briefly with reference to the distinction between the work of the Association in the army, and that of the Christian Commission.

Rev. ELI FAY, of Woburn, made a few remarks in support of the suggestions of Rev. Dr. Bellows.

Rev. E. E. HALE, after a few remarks, pledged his society for \$2000, and was followed by Rev. Dr. BELLWS, who pledged his society likewise for \$2000, and said that he should be very much ashamed if they did not make it \$5000, if he told them to. To which Mr. HALE replied, "So should I."

Rev. Dr. HALL, of Providence, R.I., spoke briefly in favor of immediate action. He thought, however, that the sum stated in the resolution had better be fixed at fifty thousand dollars.

Rev. Dr. BELLWS offered the following resolution:—

"Resolved, That a committee of ten persons, three ministers and seven laymen, be appointed by this Association, to call a convention, to consist of the pastor and two delegates from each church or parish in the Unitarian denomination, to meet in the city of New York, to consider the interests of our cause and to institute measures for its good.

The resolutions offered by Mr. Walker were then unanimously adopted as amended, as was also the resolution offered by Dr. Bellows.

Prayer was then offered by Rev. Dr. Stebbins, and the Association adjourned until 7½ o'clock.

SECOND DAY, EVENING SESSION.

At the appointed hour, the Association re-assembled. After prayer by Rev. FREDERIC HINCKLEY, the President announced the names of the following gentlemen, to constitute the committee called for by resolutions adopted at the afternoon session: Rev. Henry W. Bellows, D.D., New York; A. A. Low, Brooklyn, N. Y.; U. A. Murdock, New York; Henry P. Kidder, Boston; Warren Sawyer, Boston; Atherton Blight,

Philadelphia; Enoch Pratt, Baltimore; Artemas Carter, Chicago; Rev. Edward E. Hale, Boston; Rev. Charles H. Brigham, Taunton.

The President then called upon the Rev. CHARLES H. BRIGHAM, of Taunton, who said, that, during the day, he had been taken by Dr. Bellows to California and Oregon, by the Rev. Mr. Lowe to the army near Richmond, and by others to the South, and been told of the wants of all these; but now he would speak of New England.

Is there then an opening in this section for missionary labor? Facts prove that there is. Let us look a moment at these. There are many places where our preaching has never been heard. As yet, the number of societies in New England is comparatively small. In Maine we have about 12 churches, in New Hampshire from 12 to 15, in Vermont 4, Rhode Island 3, and Connecticut 1. There is a whole county, Berkshire, in Massachusetts, without a single Unitarian Society. Here are facts. What ought to be done? New churches should be formed. There are 13 corporate colleges in New England, and we have churches only in six of the towns where they are. We ought to have a society in each one. We should also have one in every shire-town, and places of summer resort, and in all centres of influence.

He then spoke of the aid to feeble churches, and gave several reasons why this was necessary. They had been weakened by emigration, the multiplication of sects, and dissatisfaction in consequence of the ministers preaching on the great moral questions of the day. Many of these churches had historic memories and associations; and some, by being kept along for a time, would start up anew.

In the next place, we ought to concentrate the body, and to make the best use of what we have. This can be done to a great extent through the exertion of ministers. They could do much more than they did. Often the circulars of the Association were thrown aside, and not attended to. Then, as life-members of the Association, they were not faithful to their obligations. The ministers had the ears of their people; and,

if they would throw their hearts into the missionary work, a great deal more could be accomplished, and we should not have to complain, every year, of a lack of funds. Besides, they could aid the cause by preaching in the neighboring towns, as our Western brethren do, enter upon missionary work during their vacations, influence young men to enter upon the ministry, and see that public libraries in their own and neighboring towns have our publications. In addition to all this, he also urged the importance of doctrinal preaching; not controversial, but clear, true, serious, and positive presentation of great central doctrines. Then the minister should aim to interest his people by conversation. As he goes among them, day by day, he should talk to them about what we are doing, awaken in their hearts a zeal and earnestness for missions, and thus create a missionary spirit.

Having thus presented the wants of New England and the duties of ministers, he thought, that, if we only had this section to labor in, we had enough. He concluded by urging the importance of having more faith in ourselves and in our work. If thus each one would be faithful to his opportunities, and give himself heartily to the work, more signal spiritual results would crown our labors, and a brighter day dawn on our churches.

At the call of the President, Rev. E. E. HALE said, that we were all conscious of a new element developing in our lives. It was the new civilization for which we have been hoping, praying, fighting, living, all these years; what we have to live and move and have our being for, until we die. Old things have passed away; all things have become new. Every civilization has its peculiar principle: the Saxon, conquest; the English, wealth; the Southern civilization, slavery. This new civilization has its idea to advance over this old land. We have nothing less to do than to plant the desert. The battle of the Wilderness has a typical name. Richmond is defended by the pine-barrens which surround it. It has always been known that the race is not to the swift, nor the battle to the strong. The strongest God gives the victory. "The distinction be-

tween the North and South," said John Caldwell Calhoun, in an interview with the speaker, "existed in the days of the Mayflower." And our God is stronger than their God,—our God, the God of universal liberty; liberty of speech, education, of thought, and of religion. They always knew that this was a conflict of ideas; and in this conflict they have been defeated. The Emperor Julian the Apostate, as he died, is said to have exclaimed, "Galilean, thou hast conquered!" Such, perhaps, may be the last words of one, beside whom all apostates sink into insignificance, when, as a fugitive on board some wretched fishing-boat, he takes his last look of all that shall ever be to him a country, "Puritan, thou hast conquered!" Yes! It is Winslow, and Carver, and Winthrop, that have won the victory in this contest.

We shall not drop back into the old civilization. The details of society may be changed, but the great ideas will not be set aside. Men will again give themselves to trade; and the steam will puff, and the din of machinery fill the air: but the essential features of the new civilization will remain. This will rest on the central idea of the absolute goodness and impartial love of God towards each and all his children,—the rights of all men to have an equal chance. Robinson declared the fundamental idea of Puritanism, when he expressed the belief that more light and truth would yet come from God's word. True Puritanism recognizes the brotherhood of man; and on these ideas of the absolute goodness and impartial love of God, religious progress and the brotherhood of man, the new civilization would be built.

Here is a glorious work for us to carry forward. All this is just what you and I are aiming to accomplish. The victories of Sherman and Grant alone will not do it. Freedmen's Aid Societies, Emigration and Educational Associations will not, of themselves, finish the work. All these agencies are important aids; but we must go deeper, and strike the eternal fountain. We must establish the Puritan idea of religion and the church. We need true Christian men—ministers of the everlasting gospel, as it is in its purity—to give to this civilization its deepest and highest life. We can do this.

In carrying out our ideas of religion and the church, we represent the best phases of Puritanism. We have in our possession an association, with a charter which will enable us to organize and carry forward this great movement of the age. He did not care to ask about the antecedents of the Association: it is just the agent we want for the present work. We have, then, the advantages of an efficient and vigorous organization. The future is opening before us. Let us enter upon it with new life, hope, nerve, and faith.

The President then introduced Rev. GEORGE W. BRIGGS, D.D., who said it could not be expected of him, that he would take his hearers at the high point to which they had been borne, and carry them still higher. If he could only gracefully let them down, it was all that could be hoped for. If, he continued, I had been in California, like Dr. Bellows, I might speak of the magnificent promise of the Golden State; if, like Brother Lowe, I had been to the front, I might speak of the needs of the brave and patriot soldier; if I had been called upon to plead for New England, I might have portrayed, in graphic eloquence, the triumph of the men of the "Mayflower." To me is assigned the duty of a general appeal. Dr. Briggs then referred to the grand feature of the times, that, while we were carrying on a war, the great charities of the people were increased nearly twenty per cent, and new ones were organized on a more gigantic scale.

In this universal movement, how is it with us? Are we alive or dead? If we are alive, let us meet the case nobly and truly. The published incomes show that we are increasing in wealth; and if our religion is vital, and not a sham, let us meet the crisis. The spirit of the people, in the great national contest, had risen with the emergency. So should we. Therefore, when the call is made, if we are really in earnest, we shall respond to the appeal. It has been said, if we get the money for our work, we have not the men. If you have the one, the other will follow. The fact was, the whole country, before the war, had settled down in a life of self-indulgence. The war had cracked the crust of selfishness, and men were waking up

to the perception of the glory of self-sacrifice and devotion. Young men were learning it was nobler to labor for a great cause, and the benefit of their fellows, than for merely selfish ends. This would induce many to enter upon the sacred work of the ministry. We had something to do; and, he would ask, Are Unitarians dead or alive? We should not speak as if we had all the truth. Different sects are but different rays, and the great God blends these into the pure light of truth. We must speak our own word, and throw into it more light and glory, and do this as a Christian duty. He then paid a glowing tribute to Unitarianism, for what it had done for him. It had raised him from darkness and scepticism, and given him the light and joy of Christian faith. Doubtless there are others who can thus be rescued; and shall we be false to our duty? Dr. Briggs closed by urging all to be more faithful and active.

The President, then, in a few words, expressed his satisfaction with the results of the meeting; and, after the singing of the Doxology, the meeting was closed with the benediction by the President.

DECEMBER MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

THERE having been no autumnal Convention this year, through the failure of the Committee, whose duty it was to attend to it, the Executive Committee of the Unitarian Association thought it well to appoint a meeting of that body in Hollis-street Church, with the especial purpose of considering ways and means of increasing the annual receipts of the Association.

The Unitarian Denomination is not large, but wealthy enough to contribute with ease *one hundred thousand dollars a year* for Foreign and Domestic Missions. The Churches in Boston might give this sum, and never miss

it. The Boston Unitarians probably possess one hundred and fifty to two hundred millions. Their incomes perhaps amount to eight or ten millions per annum. Call it five millions. Then one hundred thousand dollars a year would be only *one-fiftieth* part of each man's income. That is, if a man has one thousand dollars a year, he would only give twenty dollars to the diffusion of Christianity, according to his own views. If he has ten thousand dollars a year, he would give two hundred dollars. — There is then enough money among the Unitarians to do what the recent meeting voted to attempt: that is, to raise one hundred thousand dollars a year, for the purposes of the A. U. A.

There is wealth enough among the Unitarians. There is also liberality. Unitarians in Boston give largely to every thing, *except the diffusion of their own views*. They give to Harvard University, and to all the Colleges in the Union. Let a Baptist or a Presbyterian come to Boston from Wisconsin or Iowa, and he can easily get an endowment from Unitarians for a College, the object of which is to educate men to teach that Unitarianism is Infidelity. I know that Unitarians do not give very liberally to Antioch College; but then Antioch is a Unitarian College; and to provide for those of their own household, they think is to be worse than infidels.

Boston Unitarians give to Eastern and Western Colleges. Two Boston Unitarians recently gave twenty-five thousand dollars each to Dr. Eliot's Washington University. I do not know how they can defend themselves against the charge of giving for the diffusion of their own views. But they are exceptions in this particular.

Boston Unitarians give to Sanitary Commissions, and Christian Commissions, to Soldiers' Aids, to Naval Hospitals, to Societies which send Orthodox tracts, telling the

dying soldiers they are going to Hell, if they are Unitarians or Universalists. They give freely to a thousand objects, good and bad. There is no end to the stream of their charity. It is a river fed by fifty thousand brooks, and never runs dry.

Why, then, do they not give to their own Association? The answer is, that they have no faith in it. Why have they no faith in it? Because it has not been properly brought to their notice. This meeting was intended to bring it to their notice, and will probably have the effect.

One reason why the A. U. A. has not been able to reach the community is, that it has been too exclusively a clerical concern. It has been managed by ministers. Now ministers, with all their excellent qualities, are not usually the best persons to get money, — either for themselves, or for others.

Some ministers are afraid to ask their parishioners to give to any benevolent object. They shrink, in some unaccountable way, from this duty. For it *is* a duty of every Christian, ministers included, to urge on their fellow-men to give to good objects. Ministers who *preach* about benevolence, but never ask their parishioners to give to special objects, are liable to the reproach of the Apostle James, in his Epistle, ii. 15, 16.

It has therefore been proposed to unite our Churches into a Representative Body, who shall send lay-delegates from every church to an annual Convention. This Convention can consider and decide what ought to be done; what amount of money raised during the year for different objects; and what each church ought to contribute. Such a Conference of Churches, regularly represented by laymen, as well as ministers, is the very thing we need. And we thank Dr. Bellows for the clear, earnest, and logical way in which he urged it on the meeting.

REPORT ON ARMY WORK.

BY REV. CHARLES LOWE.

[IN view of the large place which the army-work must, for the present, hold in the labors of the Association and in the minds of those who are likely to contribute to its resources, we print the remarks of Mr. Lowe at the Special Meeting, as they have been more fully expanded by him in the form of a Report.]

It was thought best by the Army Committee of the American Unitarian Association that some member of that Committee should visit personally a portion of our hospitals and armies, in order more definitely to ascertain the demand which exists for such religious reading as it may be in the power of the Association to supply.

In undertaking this errand, my purpose was twofold. First, to determine, as well as I could, what might be the real need of such reading; and, second, to make some arrangements for its distribution. The result of my observations on both these points will be included in my Report.

I. And, first, as to the demand for reading-matter generally in the army.

Doubtless there are periods when the occupation and excitements of army-life leave the soldiers but little time or spirit for reading; but it was easy to see, that, with those who had been long in the service, the ordinary excitements (such as one unaccustomed to them might find engrossing) became a matter of routine: and even the pickets, lying under the fire of the enemy, were taking it as coolly, and finding it as monotonous, as a watchman in a mill. And I never happened to find a place where reading-matter, of whatever description, was not eagerly received.

I confess I was somewhat surprised to find what a dearth of reading-matter there seemed to be. Even the daily newspapers, which might very easily reach the army as it is situated now, were, nevertheless, so scarce that it was not uncommon to fall in with a group of soldiers who would inquire eagerly about events that had been told of in the papers two or three weeks before. It is true there are sutlers, and even newsboys, with New-York papers for sale; but there are very many men whose pay is in arrears, and who have not the money to buy.

These same sutlers have also other kinds of publications with which to satisfy the soldiers' desire for reading. But a look at their shops only made me the more earnest in my own mission. Aside from the daily papers and pictorials, they have nothing but the most miserable trash, — red and yellow-covered novelettes, — pandering to the very lowest tastes. I went into the tent of one soldier, whom I knew to be a pure-minded man, and saw one of these wretched pamphlets lying open on his bed. I saw that he looked a little ashamed as he pushed it away; but he said nothing, neither did I. I knew he would have had a better kind of reading, if he could have got it; but he must have something, and this was all that he could buy. This very man most heartily accepted a proposal that I should send to him our publications, and agreed to distribute them in the regiment to which he belongs.

By the way, it would be a most excellent service if some enterprising publisher would issue cheap editions (like those "Dime Novels") of really desirable works of fiction. They would be bought as readily as the trash; and I see not why the enterprise might not be profitable as well as philanthropic. Of course, the greatest demand for reading-matter is in the hospitals.

More than one surgeon assured me, that, regarding it

merely as a sanitary measure, hardly a more useful thing can be done than to provide for the sick a supply of good, wholesome, cheerful reading.

I sometimes saw these surgeons shrug their shoulders a little at the mention of "tracts." The word suggests to them something of a gloomy sort, which, because of their depressing influence upon the mind, they as physicians (perhaps we as theologians) could not delight in; and let me here say, that, in regard to our own tracts, I never heard from any individual any thing but praise.

In one of the largest hospital departments, the gentleman in charge of the Sanitary Commission at that post had become so persuaded of the importance — *regarding merely the health of the men* — of good and interesting reading, that he had arranged for the sending to him of one hundred copies of New-York Dailies to be paid for by the Commission; while out of his own pocket he had sent money for thirty copies of religious Weekly Papers, to be distributed among the sick. He showed me some boxes of reading-matter that had been sent out to him, — such rubbish as people find in their attics. I noticed some newspapers of as old a date as 1842. He said that even such matter was better than nothing; and was caught at by the men.

This gentleman was not of our denomination; but he heartily welcomed the offer of our papers and tracts, and agreed to see that they were distributed, if sent to him.

And here let me say, that, so far as I could learn, there is comparatively little sectarianism in the army, — I mean with those who have been long enough in it to be influenced by its spirit. There is something in the discipline of army life, which (whatever else it may do) does knock the narrowness out of a man, and enlarges his sympathies and his conceptions.

It is only among those who go down for a short period of missionary service, that you find any considerable degree of sectarian narrowness. For example, the agents of the "Christian Commission" are largely made up of clergymen who enlist for a few weeks only, and who carry with them, intensified by their desire to accomplish much in this short period of novel service, the interests of their own particular church. Accordingly, among them you do find, sometimes, much that is illiberal.

During my visit, I fell in with a man—an earnest member of a Universalist church—who always led a consistent, Christian life. He had been long in the army,—long enough to forget the rigid distinctions he had been accustomed to at home; and, without thinking of any thing but his desire to join in a religious service, he went, a few Sundays ago, to a meeting in the Christian-Commission tent. It happened to be Communion Sunday; and, after a very brief introductory exercise, the minister explained, that this was to be a communion service, to which he invited all "members, in regular standing, of any *Evangelical church*" (emphasizing the words). Then, in order to make sure that no unworthy ones should partake, he requested all who were not members of such a church to retire to the back part of the chapel, and leave the front seats for those who were recognized as worthy. The man, naturally enough, took his hat, as did many others, and left the tent; but the incident grieved him much.

I mention this, however, more particularly to say, by way of contrast, that, with the regular chaplains and the Christian men generally in the army, such denominational bigotry is rarely to be seen.

Men grow wonderfully catholic under the inspiration of great and earnest work; and there are many of those, whom this mighty, providential epoch has called from

their old habits and pursuits into its noble missions of duty, to whom there has come a revelation,—as real as that which opened upon Peter in his vision,—leading them to recognize as good whatever bears the seal of a Christlike purpose, and to call no (such) thing “common or unclean.”

During my short visit, I fell in with many Orthodox and Baptist and Methodist chaplains, who, even if they did not offer to distribute our papers and tracts, as they would those of their own faith (though some of them generously proposed to have some sent to them for this purpose), yet welcomed me as doing a useful work, and bade me “God speed.” No one would ask for truer liberality than that. I refer to it both as being a pleasant thing to recall, and as affording an indication of the liberalizing effect of the army experience, and consequently of the opportunity which it offers for the teachings of a liberal faith.

II. To return to my proper topic. I have spoken of the craving for reading-matter on the part of the soldiers; but it is important to ask further, — if they want *religious reading*.

Now, in answer to this, I think it is fair to say, that, with the large majority, there probably is not that desire; and that very many would perhaps even throw away any thing that is offered them in the form of purely religious teaching. For this reason, I became more and more convinced, that, generally, the religious newspaper is more useful than the tract. The paper will be welcomed by everybody. There will be something in it attractive to all. And the chances are, that a man, after reading the secular part, will turn to the religious, and read the very same article that he would have refused, if it had been handed to him as a tract by itself. The men often say, that, when they get a paper, they read advertisements and all.

But, after making this admission in regard to the prevalence of religious indifference, it is safe to say, nevertheless, that there is an amount of real religious interest, sufficient to demand, for its weekly satisfaction, all the spiritual food that we can offer; while the experiences of army life are of a kind to make a man peculiarly open to the influence of religious impression.

I happened, in a railroad-car between Philadelphia and Washington, to sit by the side of a young cavalry soldier, whom, after a short conversation, I found to be earnestly religious. He said that he had been made so by his experience in the army; that before he enlisted, which was three years ago, he had never thought about religion. It had come over him, he said, through the thoughts that would come up in the hours of loneliness when on picket, or in the feeling of soberness that always accompanied the excitements of a fight. So that, without any help but the Spirit of God (acting by means of these experiences), and his Bible, his religious nature had been developed.

You should have seen the eagerness of this young man, when I promised him (if he would like) to have a copy of our religious papers sent him every week. He had before told me, that his company expected to spend the winter doing picket-duty along the Potomac, in a lonely section of the country, where it would be almost impossible for them to procure papers or books. Under such circumstances, it was evident that a religious paper every week would be to him the greatest boon.

I wish those who are sceptical in regard to the existence of religious sentiment in the army could have spent an evening with me at a meeting at the very front, in a tent of the Christian Commission. The tent held about forty, and was entirely filled. The meeting was conducted by two agents of the Christian Commission; but most of

the speaking was done by the men themselves. It consisted of earnest, straightforward professions of religious feeling and purpose, mingled with narratives of personal experience, such as naturally enough belonged to their present condition.

One man had just got news of the death of his little child, whom he had not seen for two years, and now would only see in heaven. It was touching to hear how the bitterness of feeling, at being away from his wife and home at such an hour, turned him all the more to those religious hopes by which alone his sorrows found relief.

Another, a young man, told how he had only lately learned to pray. He said that, at first, he distrusted his feelings, and hid them from his comrades, lest they should have been occasioned by the fact, that he was afraid he might be killed. He said, in a very simple way, that, when he examined himself, he found that it probably was the solemn feeling excited by the consciousness of danger, that led him to this longing to pray; but he believed he should show, when the battle came, that it was not cowardice. He thought he was not afraid to die. He only wished he could see his mother, who gave him pious counsel before he came from home, to tell her of feelings that he could not write.

When I thought of the numberless experiences like these, occasioned by the army life, I made up my mind anew, that there could be no situation, not only where religion is more needed, but where it can be more easily brought home to the heart.

There was much in the sentiments and methods of the ministers who guided the meeting, that I could not approve; but I should have been ashamed of myself, if I had not entirely forgotten such disagreements in my hearty and thankful acknowledgments of the service they were

doing, in kindling, and helping to express itself, this religious feeling. As for any errors they might teach, one feels the less concerned, because of the freedom and ingenuousness developed by army life, which keeps the mind always open to the truth.

God bless all such meetings, by whomsoever they may be carried on !

But it will be apparent at once how small a proportion of the men can come under the influence of such meetings. The occasions for holding them are comparatively few. Most army chaplains speak of it as a matter of discouragement, that they are prevented, so large a part of the time, from having a religious service.

All the more important is it, that there should be afforded, what is the nearest equivalent ; viz., a supply of reading that shall serve to kindle, and to keep alive, the religious feeling and the consciousness of religious obligations, which there is so much in the nature of their experiences to make them acknowledge, if they are pressed upon them ; and, at the same time, so much in the nature of their duties to make them forget.

It is in view of this great demand, that we appeal to the friends of the Association for money, to enable us to send out, liberally, of the publications of our denomination.

III. And now it only remains to state what arrangements have been made by the Army Committee for the distribution of reading-matter, provided the pecuniary means are afforded.

The most obvious way of doing this is through agents sent out and supported by the Society. This is the method pursued by every other organization. But to this method there are many objections. First, It is, of course, expensive, and much of the money contributed must go towards paying for the men employed. Second, There is much un-

willingness on the part of the military authorities to allow independent agents in the field. They say that the Christian Commission has been organized and sanctioned for this very purpose, and no other can be allowed. Now, this organization is useless for us, because of the sectarian exclusiveness by which all who are not reckoned evangelical are refused an opportunity of working in it.

It occurred to the Committee, that another way might be devised, by which the end might be secured; viz., to find men already in the army, who would be glad to receive and circulate our publications as a work of love. The result of this attempt I will briefly state.

1st. A circular was published, addressed to every minister of our faith, requesting the names of all the soldiers who have gone from our own religious societies. We thought that every such soldier might be presumed to be glad to receive and read our papers himself; and that many of them would probably become willing helpers, by distributing these in their own locality; and that thus a wide circulation might at once be secured.

I am sorry to say that only thirteen of our brethren have responded to our appeal. But those who have taken the pains to do it have already more than confirmed our belief in the excellence of the plan. And I confidently repeat the request that this suggestion be more generally attended to.

2d. The next step was to endeavor, by a personal visit, to try to organize a system of distribution on a more extensive scale. Accordingly, I went, with this view, to the army before Richmond, and to the cities on the way.

The plan proposed will be best illustrated by stating some particular instance of what has been done. Take, for example, the city of Philadelphia. The hospitals in that city and its vicinity have accommodations for twenty-

five thousand : consequently it is a very important field for our work. There I was fortunate enough to find a gentleman of culture and influence, heartily interested in doing good, and thoroughly persuaded of the usefulness of this work, who cordially undertook the management of it in that locality. He will enlist a corps of assistants, ladies and gentlemen, who will visit the hospitals regularly, and give out our papers and other publications, week by week. It is plain to see, that we thus secure the double advantage, — first, of placing our religious reading in the hands of soldiers who will read them; and, second, of having this done by refined and Christian people, whose presence and word will give increased worth to that which they bestow.

A similar arrangement either has been already effected, or so provided for that it will be undoubtedly completed, in New York and Baltimore and Washington.

In the army itself, I found a large number of men, — surgeons, chaplains, officers of every grade, hospital-stewards, and privates, — who will gladly undertake to act as our distributors within their own immediate sphere.

It would be interesting, if there were time, to give some examples. But, as it is, I will only say, that, with this short canvassing, *the committee have arranged for distributing, without one cent of money to be paid for the service, more religious reading-matter than can be furnished by using the entire receipts of the Association, for all its purposes, during the last fiscal year.* But this is not our only opportunity. I am permitted to state, that it has just been decided by the managers of the Sanitary Commission to offer to distribute impartially, for all denominations, whatever religious reading-matter they may supply. I took especial pains to ascertain, by my intercourse with the officers of the Commission, whether it would be advisable

to avail ourselves of this offer; and I am satisfied that it would (second, of course, to the method already described). This gives us a means of distributing an unlimited amount.

In addition to this, as yet another method of using the money we receive, the Committee are convinced of the importance of having a few able and earnest and experienced men, who shall be supported by the Association, and shall devote their whole time to work in the field; and they have arranged, in part, for their most effectual employment.

I have thus endeavored to set before you, by a plain statement of facts, the nature of the work to which our churches are invited to lend their aid.

A week ago to-day, the people of Charlestown had a grand jubilee to celebrate the introduction of water into their city. All summer long, the work of preparation had been going on. The streets had been obstructed by the laying of huge pipes, that were made to intersect each other in a vast net-work, as the channel of supply; while dwellings were put into confusion by carpenters and plumbers, who tore up the floors, and cut through the walls. It was fitting that, when all was complete, the people should assemble, and, with music and processions and ringing of bells, should testify their rejoicing, when, at the appointed moment, the gates were opened at the fountain-head, and the water poured in, — flowing, through streets and alleys, into kitchens and chambers, into nurseries and bathing-rooms; ready, henceforth everywhere, at the turning of a faucet, to supply a refreshing stream.

In the arrangements I have described, we have, as it were, the pipes and the fixtures (laid not so much through any skill or effort of ours as by the providence of God, through the power of human longings and the agency of events) through which may flow to our soldier brothers,

in hospitals and camps, in cities, or in lonely picket-stations, or wherever they may be, the words of loyalty and of religious truth. And we meet to-day, with all things ready, in order to celebrate the act of letting on the supply. Shall it be found, when the gates are opened, that the fountain-head is dry?

MISS MARTINEAU'S HISTORY OF THE PEACE.

THIS work, published in two handsome volumes, to be followed by two more of the same size, cannot be too highly recommended. Miss Martineau's historical style is remarkably clear, and her judgment of events is judicious and fair. The work is introduced by a general survey of the state of Europe at the beginning of the present century. This occupies the whole of the first volume, and contains nearly the whole of the career of Napoléon, the ministry of Pitt in England, and the successive Administrations in that country. We have also a good account of the Peninsular War; of the War of 1812 between the United States and England; and of the progress of arts, inventions, and literature during this period.

The second volume begins with the commencement of the Peace in 1815, and goes down to the year 1827. This volume contains an account of the Peace of Paris, the Holy Alliance, the state of parties in England, with sketches of Lord Eldon, Lord Liverpool, Sir Samuel Romilly, Lord Sidmouth, Mr. Peel, Mr. Canning, Mr. Huskisson, O'Connell, Sir Francis Burdett, and the poets of the period, as Byron, Keats, and Shelley. It also describes the Princess Charlotte; Cobbet and his writings; the Poor Laws; the Elgin Marbles; the Bombardment of Algiers; Riots and Insurrections in England;

Wars in India; Emancipation of the Catholics; Repeal of the Slave-Trade; Trial of the Queen of England; Parliamentary Reform; the Financial Crisis in England; Joint-stock Banks.

One of the most interesting parts of the book is that which describes the social improvements and philanthropic reforms of this period. It was not till 1820 that the laws were abolished which punished with death, shop-lifting, to the value of five shillings; theft, with blackened faces in the night-time; and the residence of gypsies in the country for more than a year. The great movement for parliamentary reform is described in this volume.

There could not be a better book of reference than these volumes offer, for those who need to know the historical facts of this period; and, however unwilling we are to make use of such a trite proposition, we are compelled, by our respect for truth, to say that this, at last, is the book which no gentleman's library should be without.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 5, 1864. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Smith, and Fox.

The President made a statement concerning the movement for the formation of a Unitarian society in Montpelier, Vt.; he having preached there the last Sunday in November, as requested by the New-England Committee. He considered the prospect excellent for the immediate organization of a self-supporting society.

The Committee on Western Correspondence presented a communication from Rev. William G. Nowell, of Rockford, Ill., asking for a donation to his Sunday School, of

copies of the "Sunday-school Liturgy;" and, in accordance with their recommendation, the request was granted.

The same Committee reported in favor of an appropriation, in response to an application received, of \$100 to the Meadville Theological School, to aid in supporting, the present year, the Preparatory Department; and their report was adopted.

The Army-Mission Committee stated, that Mr. Lowe had returned from his visit to the army, but was prevented by illness from being present at this meeting to make his report.

The Committee having in charge the Special Meeting of the Association, to be held the two following days, reported concerning the arrangements made; and, after the transaction of other business, the Board adjourned to Monday, January 9.

Dec. 12.—This was a Special Meeting, called by the President, to consider and act upon the resolutions adopted by the Association at the meeting held in Boston the week previous.

There were present, Messrs. Stebbins, Kidder, Livermore, Hedge, Barrett, Hinckley, Lowe, Sawyer, Smith, and Fox.

After a general expression of opinion on the subject for the consideration of which the meeting had been called, it was decided, that, if the full amount mentioned in the resolutions adopted by the Association, or any considerable portion of it, was to be raised, direct application must be made to persons of wealth, in Boston and other places, in addition to an appeal to parishes. It was then voted to refer this part of the subject to a Special Committee, to consist of the members of the Finance Committee, the President, and Mr. Brigham, with authority to add to their number as many gentlemen, not members of the Board, as might seem to them desirable.

The question as to the best method of presenting the action of the Association to the societies of the denomination was then considered; and it was voted to refer this subject also to the Special Committee.

Mr. Lowe, the chairman of the Committee on Army Missions, reported concerning his recent visit to the army, stating that he had made arrangements for the wise distribution of tracts and religious periodicals and papers, at various points, which would require an outlay, for the next six months, of \$1500, at the least calculation. Authority was then given to this Committee to use that amount, to carry out the plan proposed.

After the transaction of other business, the Board adjourned to January 9.

INTELLIGENCE.

Rev. JAMES HENRY WIGGIN was installed as pastor of the Society in Lawrence, Mass., on Wednesday, Nov. 30. The order of services was as follows: Anthem; prayer by Rev. A. W. Stevens, of Manchester, N.H.; reading from the Scriptures by Rev. Samuel B. Cruft, of Boston; hymn; sermon by Rev. Henry W. Bellows, D.D., of New York; anthem; installing prayer by Rev. Henry F. Harrington, of Cambridgeport; charge to the pastor by Rev. Dr. Bellows; right hand of fellowship by Rev. Edmund B. Willson, of Salem; hymn; address to the people by Rev. William L. Jenkins, of Boston; closing prayer by Rev. Charles C. Vinal, of North Andover; benediction by the pastor.

Rev. A. G. HIBBARD, who has for some time had charge of the Society in Detroit, Mich., was installed as its pastor on Wednesday, Dec. 7. The order of services was as follows: Invocation by Rev. C. G. Howland (Universalist), of Tremont, Ill.; responsive chant; reading from the Scriptures by Rev. Stephen H. Camp, of Toledo, Ohio; anthem; sermon by Rev.

Carlton A. Staples, of Milwaukee, Wis.; installing prayer by Rev. C. G. Howland; hymn; charge by Rev. A. D. Mayo, of Cincinnati, Ohio; right hand of fellowship by Rev. Stephen H. Camp; address to the people by Rev. A. D. Mayo; hymn; benediction by the pastor.

Mr. HORATIO ALGER, Jr., was ordained as pastor of the Society in Brewster, Mass., on Thursday, Dec. 8. The order of services was as follows: Voluntary; introductory prayer and reading from the Scriptures by Rev. Thomas Weston, of Barnstable; hymn; sermon by Rev. William P. Tilden, of Boston; ordaining prayer by Rev. Horatio Alger, of South Natick; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. George L. Chaney, of Boston; hymn; address to the people, by Rev. Edward E. Hale; concluding prayer by Rev. Charles C. Vinal, of North Andover; hymn; benediction by the pastor.

THE NEW CHAPEL ERECTED BY THE HOLLIS-STREET SOCIETY, BOSTON, was dedicated on Monday evening, Dec. 19. The order of services was as follows: Address by the chairman of the Building Committee; dedicatory address by Rev. George L. Chaney, pastor of the Society; prayer of dedication by Rev. William P. Tilden; and addresses by Rev. George H. Hepworth, Rev. Henry W. Foote, and Rev. Edward E. Hale. The exercises were interspersed with singing.

Mr. JOHN W. CHADWICK, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the Second Unitarian Society, Brooklyn, N. Y., on Wednesday, Dec. 21. The order of services was as follows: Voluntary on the organ; introductory prayer by Rev. William L. Chaffin, of Philadelphia; anthem; reading from the Scriptures by Rev. Henry Blanchard, of Brooklyn; hymn; sermon by Rev. Robert Collyer, of Chicago, Ill.; ordaining prayer by Rev. Octavius B. Frothingham, of New York; charge by Rev. Samuel Longfellow, of Cambridge, Mass.; right hand of fellowship by Rev. Alfred P. Putnam, of Brooklyn; hymn; address to the congregation by Rev. Samuel Osgood, D.D., of New York; concluding prayer by Rev. Robert Collyer; doxology; benediction by the pastor.

Rev. SIDNEY H. MORSE, having accepted a call from the society in Haverhill, Mass., was installed as its pastor on Wednesday, Dec. 28. The order of services was as follows: Voluntary; invocation by Rev. John C. Learned, of Exeter, N.H.; reading from the Scriptures by Rev. Joseph B. Marvin, of Harrison Square; hymn; sermon by Rev. David A. Wasson, of Concord; anthem; prayer of installation by Rev. Joseph Angier, of Milton; charge by Rev. Solon W. Bush, of Roxbury; address to the people by Rev. James Henry Wiggin, of Lawrence; right hand of fellowship by Rev. Joseph H. Marvin; doxology; benediction by the pastor.

Rev. CHARLES A. ALLEN, a graduate of the Meadville Theological School in the last class, has accepted a call from the new society in Montpelier, Vt. This society has been gathered together during the past autumn, and has recently been organized under the name of the Church of the Messiah. The ordination will take place in February.

Rev. CHARLES C. SHACKFORD has resigned the charge of the society in Lynn, Mass.

Rev. SAMUEL C. BEANE has accepted the call of the East Society, Salem, Mass.

Mr. GEORGE DEXTER, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the society in Bridgewater, Mass.

Rev. DANIEL BOWEN has accepted an invitation to take charge of the society in Milford, Mass., until May next.

Rev. S. B. FLAGG has resigned the charge of the society in Kalamazoo, Mich.

Rev. CHARLES H. ELLIS, a graduate of the Meadville Theological School in the last class, has accepted a call from the society in Bloomington, Ill.

Rev. WALTER WILSON has resigned the charge of the society in Pittsburgh, Penn.

Rev. HENRY C. BADGER has accepted a call from the society in Cambridgeport, Mass.

Rev. JOSEPH B. MARVIN has accepted a call from the society at Harrison Square (Dorchester), Mass.

Rev. SAMUEL B. STEWART has resigned the charge of the society in Nashua, N. H.

ACKNOWLEDGMENTS.

1864.			
Nov. 23.	From	Society in New Bedford, for Monthly Journals	\$39.00
" 25.	"	Society in Northfield, as a donation	20.00
" 26.	"	a lady in Boston, for general purposes	\$100.00
		For India Mission	50.00
		For Meadville School	75.00
			225.00
" "	"	another lady in Boston, for general purposes	100.00
		For Indian Mission	30.00
		For Meadville School	75.00
			205.00
" "	"	Cash, as a donation	10.00
" 29.	"	a friend, for Army Fund	3.00
" "	"	Society in Syracuse, N.Y., as a donation	65.00
" "	"	Society in Ashby, as a donation	40.00
" "	"	Society in West Newton, as a donation	26.00
" "	"	Thomas Brown for India Mission	10.00
Dec. 1.	"	E. P., for Army Fund	50.00
" "	"	Sunday School in Burlington, Vt., for Army Fund	8.50
" 2.	"	Rev. T. C. Adam, as an annual membership	1.00
" "	"	Society in Keene, N.H., as their annual contribution	100.00
		Also, additional, in response to the circular asking parishes to double their usual contributions:—	
		From J. H.	5.00
		" John Elliot	40.00
		" a friend, to make Jas. B. Elliot a life-member	30.00
		" W. O. W., to make Dea. John Clark a life-member.	30.00
		" C. S. F., for Army Fund	20.00
			225.00
" "	"	Society in Keene, N.H., for Monthly Journals	38.00
" 3.	"	Rev. C. Y. De Normandie, as an annual membership	1.00
" 5.	"	Wm. E. James, to make himself a life-member	30.00
" "	"	Sarah L. James, to make herself a life-member	30.00
" "	"	Society in Leominster, as a donation, including \$30 to make Rev. John B. Green a life-member	252.00
" "	"	First Society, Portland, Me., as a donation	115.00
" "	"	Mrs. Brigham, Miss L. A. Brooks, and Rev. Thos. Weston, as annual memberships	3.00
" 6.	"	Society in Springfield, as a donation, including \$30 to make Geo. Walker a life-member	190.65
" "	"	Rev. D. S. C. M. Potter, and Rev. Alpheus Harding, as annual memberships	2.00
" "	"	Society in Groton, as a donation additional	1.00
" "	"	Mrs. Brackett, as a donation	1.00

Dec. 7.	From	Wm. V. Spencer, as a donation	10.00
" "	"	Rev. Stilman Barber, as an annual membership	1.00
" 8.	"	James Tolman, to make himself a life-member	30.00
" "	"	Mrs. Calvin Howard, towards a life-membership for Rev. Geo. M. Rice	10.00
" "	"	Rev. John Wright, John Capen, Jefferson Noyes, and M. T. Willard, as annual memberships	4.00
" "	"	Society in Northborough, as a donation	26.00
" "	"	Society in Brooklyn, Conn., for Monthly Journals	8.00
" "	"	a friend, for Army Fund	10.00
" 9.	"	Society in North Chelsea, as a donation	15.25
" "	"	Rev. J. K. Karcher, as an annual membership	1.00
" 10.	"	Society in North Cambridge, as a donation	24.00
" 12.	"	Society in Sherborn, as a donation	60.00
" "	"	James Draper, as a donation	10.00
" "	"	Mrs. Jas. Draper, as a donation	2.00
" "	"	Miss Deborah Allen, as a donation	2.00
" "	"	J. F. K., for Army Fund	3.40
" 14.	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	22.00
" 15.	"	ladies of Hollis-street Society, Boston, to make their pastor, Rev. Geo. L. Chaney, a life-member	30.00
" "	"	Society in Sterling, as a donation	35.00
" 17.	"	Society in Pepperell, as a donation	11.00
" 19.	"	a friend, to make Rev John W. Hudson a life-member	30.00
" 20.	"	Mrs. J. T. Stephenson, for Army Fund	5.00
" 22.	"	Channing Church Sunday-school, Newton, to make Henry Bigelow, M.D., a life-member	30.00
" 23.	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals	20.00
" "	"	Rev. S. J. May, as an annual membership	1.00
" "	"	Mrs. Nahum Ward, to make Rev. Fred. M. Holland a life-member.	30.00
" "	"	W. H. Brooks, as a donation	10.00
" "	"	Hon. George Morey, to make himself a life-member	30.00
" "	"	friends in Calais, Me., to make Rev. Jacob Caldwell a life-member	30.00
" "	"	Society in Augusta, Me., as a donation	30.00
" "	"	M. S. Teele, as a donation	2.00
" "	"	J. R. Appleton, as a donation	10.00
" "	"	Geo. A. Peabody, as an annual membership	1.00
" 24.	"	the ladies of the Third Parish, Dorchester, to make their pastor, Rev. Thos. J. Mumford, a life-member	30.00
" 26.	"	"Portsmouth, N.H."	20.00
" "	"	Society in Dedham, as a donation	57.31
" "	"	Rev. Jas. Sallaway, as an annual membership	1.00
" 27.	"	Rev. Jas. T. Dickinson, to make himself a life-member	30.00
" "	"	Rev. Ira Bailey, as an annual membership	1.00

STATISTICS.

THE Executive Committee have thought it expedient to republish in this number of the "Monthly Journal" the list of the Unitarian Ministers and Societies in the United States, together with the statistics which have been printed for several years past in the January number; making such corrections and alterations as are necessary to exhibit, so far as it is practicable to do so by such statements and figures, the real position of our denomination at the present time. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of local associations of ministers, of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	Charles G. Ames.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	Henry W. Brown.
Austinburg, O.	John B. Beach.
Baltimore, Md.	John F. W. Ware.
Bangor, Me.	Charles C. Everett.
Barnstable	Thomas Weston.
Barre	Henry Westcott.

Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	
Beverly	John C. Kimball.
Billerica	
Bloomington, Ill.	Charles E. Ellis.
Bolton	E. C. L. Browne.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	William R. Alger.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol, D.D.
„ South, Hawes Place	
„ South, Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke, D.D.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
„ Church of the Redeemer	Caleb Davis Bradlee.
Braintree, South	
Brattleborough, Vt.	Frederic Frothingham.
Brewster	Horatio Alger, jun.
Bridgewater	George Dexter.
„ East	
„ West	Nathaniel O. Chaffee.
Brighton	
Brookfield	Edward I. Galvin.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	Thomas T. Stone.
Brooklyn, N.Y., Church of the Saviour	Alfred P. Putnam.
„ 2d Unitarian Church	John W. Chadwick.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Loammi G. Ware.
Calais Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	Henry C. Badger.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Carlisle	B. F. Summerbell.
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
„ Harvard Chapel	Oliver C. Everett.

Charlestown, N.H.	Livingston Stone.
Chelmsford	
Chelsea	William T. Clarke.
" North	
Chicago, Ill., First Society	
" " Second Society	Robert Collyer.
Chicopee	
Cincinnati, O., First Society	
" " Church of the Redeemer	A. D. Mayo.
Clinton	James Sallaway.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	J. L. Hatch.
Danvers, South	David H. Montgomery.
Dedham	Benjamin H. Bailey.
" West	
Deerfield	James K. Hosmer.
Detroit, Mich.	A. G. Hibbard.
Dighton	Fiske Barrett.
Dixon Ill.	
Dorchester, First Parish	Nathaniel Hall.
" Third	Thomas J. Mumford.
" Harrison Square	Joseph B. Marvin.
" Neponset	Samuel W. McDaniel.
Dover	George Proctor.
Dover, N.H.	Francis E. Abbot.
Dublin, N.H.	William F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
" North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	John C. Learned.
Fairhaven	Courtland Y. De Normandie.
Fall River	Charles W. Buck.
Farmington, Me.	
Feltonville	
Fitchburg	
Fitzwilliam, N.H.	Eugene De Normandie.
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	Wales B. Thayer.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Harvard	Henry H. Barber.
Haverhill	Sidney H. Morse.

Hingham, First Society	{ Joseph Richardson.
„ Third Society	{ Calvin Lincoln.
„ South	{ Joshua Young.
Houlton, Me.	George F. Piper.
Hubbardston	Seth Saltmarsh.
Janesville, Wis.	Silas Farrington.
Jersey City, N.J.	
Kalamazoo, Mich.	
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Hassall.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	James Henry Wiggin.
Lawrence, Kan.	
Leicester	John J. Putnam.
Leominster	John B. Green.
Lexington	Leonard J. Livermore.
„ East	
Lincoln	Charles C. Sewall.
Littleton	Albert B. Vorse.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	
Lunenburg	
Lynn	
Madison, Wis.	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	
Marietta, O.	Frederic M. Holland.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	Richard Metcalf.
Medfield	
Medford	Edward C. Towne.
Mendon	William T. Phelan.
Milford	Daniel Bowen.
Milton	John H. Morrison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	
Montpelier, Vt.	Charles A. Allen.
Montreal, Can.	John Cordner.
Nantucket	John K. Karcher.
Nashua, N.H.	
Natick, South	Horatio Alger.
New Bedford	William J. Potter.
Newburyport	
New Orleans, La.	

Newport, R.I.	Charles T. Brooks.
New Salem	
Newton Corner	Edward J. Young.
" West	John C. Zachos.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
" " Church of All Souls	Henry W. Bellows, D.D.
" " Third Society	Octavius B. Frothingham.
Northampton	
Northborough	Joseph Allen, D.D.
Northfield	
Northumberland, Pa.	
Norton	D. S. C. M. Potter.
Pembroke	Theophilus P. Doggett.
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	
Philadelphia, Pa., First Society	William H. Furness, D.D.
" " Second Society	William L. Chaffin.
Pittsburg, Pa.	
Plymouth	Edward H. Hall.
Portland, Me., First Parish	
" " Second Unitarian Society	James T. Hewes.
Portsmouth, N.H.	James De Normandie.
Providence, R.I., First Society	Edward B. Hall, D.D.
" " Westminster Society	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Raynham	
Rochester, N.Y.	
Rockford, Ill.	William G. Nowell.
Rowe	Hiram Norton.
Roxbury	George Putnam, D.D.
" Mount Pleasant	
" Jamaica Plain	James W. Thompson, D.D.
" West	T. B. Forbush.
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
" East Church	Samuel C. Beane.
" North	Edmund B. Willson.
" Barton Square	Augustus M. Haskell.
Sandwich	Thomas W. Brown.
San Francisco, Cal.	Horatio Stebbins.
Scituate	William G. Babcock.
" South	William A. Fuller.
Sharon	
Sherborn	William Brown.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	
Standish, Me.	
Staten Island, N.Y.	

Sterling	Alpheus S. Nickerson.
Stow	George F. Clarke.
Stowe, Vt.	
Sturbridge	John A. Buckingham.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Stephen H. Camp.
Toronto, Can.	J. R. Lavelle.
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.H.	Eugene De Normandie.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Ware	John W. Hudson.
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	
Westborough	
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	William B. Buxton.
Winchendon	
Windsor, Vt.	
Winona, Minn.	H. P. Cutting.
Woburn	Eli Fay.
Worcester, First Society	Alonzo Hill, D.D.
„ Church of the Unity	Rush R. Shippen.
Yonkers, N.Y.	

LIST OF MINISTERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
† Abbot, Ephraim	Westford	
Abbot, Francis E.	Dover, N.H.	1864.
Adams, Edwin G.	Templeton	1847.

Alger, Horatio	South Natick	1860.
Alger, Horatio, jun.	Brewster	1864.
Alger, William R.	Boston, New North	1855.
Allen, Charles A.	Montpelier, Vt.	1865.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Northborough	
†Allen, T. Prentiss	West Newton	
Ames, Charles G.	Albany, N.Y.	1863.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
Badger, Henry C.	Cambridgeport	1865.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	Dighton	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Beach, John B.	Austinburg, O.	1863.
Beane, Samuel C.	Salem, East Church	1864.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Bicknell, W. M.	Boston	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Bond, Henry F.	Waltham	
†Bowen, Charles J.	Baltimore, Md.	
†Bowen, Daniel	Milford	
Bradlee, Caleb Davis	Boston,* Church of Redeemer	1864.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, Henry W.	Augusta, Me.	1860.
†Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Sandwich	1864.
Brown, William	Sherborn	1863.
Browne, Edwin C. L.	Bolton	1863.
Buck, Charles W.	Fall River	1863.
Buckingham, Edgar	Troy, N.Y.	1852.
Buckingham, John A.	Sturbridge	1864.
Bugbee, Charles	Ashby	1861.
†Bulfinch, Stephen G., D.D.	Jamaica Plain	
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	

* Post-office address, Roxbury.

†Bush, Solon W.	Roxbury	
Buxton, William B.	Wilton, N.H.	1864.
Caldwell, Jacob	Calais, Me.	1862.
†Calthrop, Samuel R.	Roxbury	
Camp, Stephen H.	Toledo, O.	1864.
†Canfield, Charles T.	North Cambridge	
Chadwick, John W.	Brooklyn, N.Y., 2d Society	1864.
Chaffee, Nathaniel O.	West Bridgewater	1864.
Chaffin, William L.	Philadelphia, Penn., 2d Soc.	1862.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
†Clapp, Dexter	Salem	
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
†Clarke, Stilman	Wilton, N.H.	
Clarke, James Freeman, D.D.	Boston, Church of Disciples	1841.
Clarke, William T.	Chelsea	1862.
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Lisbon, Howard Co., Md.	
†Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
†Cummings, Gilbert, jun.	Grafton	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
Cutting, H. P.	Winona, Minn.	1864.
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
De Normandie, Eugene	Fitzwilliam, N.H.	1864.
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Dexter, George	Bridgewater	1865.
Doggett, Theophilus P.	Pembroke	1861.
†Dorr, Theodore H.	Lexington	
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, Charles E.	Bloomington, Ill.	1864.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, Charles C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
†Farley, Charles A.	Boston	
†Farley, Frederic A., D.D.	Brooklyn, N.Y.	
Farrington, Silas	Janesville, Wis.	1864.

Fay, Eli	Woburn	1864.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Finley, Everett	Bloomington, Ill.	
Fish, William H.	Vernon, N.Y.	1862.
†Flagg, S. B.	Newton Corner	
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	West Roxbury	1863.
†Forman, J. G.	Kirkwood, Mo.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
†Frothingham, Frederic	Brattleborough, Vt.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
†Fuller, William A.	South Scituate	
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Galvin, Edward I.	Brookfield	1863.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Leominster	1864.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
Hassall, Robert	Keokuk, Iowa	1863.
Hatch, J. L.	Concord, N.H.	1864.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	Portland, Me.	1864.
Heywood, John H.	Louisville, Ky.	1841.
Hibbard, A. G.	Detroit, Mich.	1864.
Hill, Alonzo, D.D.	Worcester	1827.
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
†Hinckley, Frederic	Boston	
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Cambridge	1862.
Holland, Frederic M.	Marietta, O.	1864.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	Roxbury	
Hudson, John W.	Ware	1863.
†Humphreys, Charles A.	Chaplain 2d Mass. Cavalry	
†Hunting, Sylvan S.	Chaplain 27th Michigan Regt.	
Hussey, C. C.	North Easton	1860.
†Jackson, Abraham	Walpole, N.H.	
†Jenkins, William L.	Boston	
†Josselyn, Caleb B.	Malden	

Karcher, John K.	Nantucket	1863.
†Kendall, James A.	Framingham	
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
†Knapp, Frederic N.	Agent Sanitary Commission, Washington, D.C.	
†Knapp, William H.	Cambridgeport	
Learned, John C.	Exeter, N.H.	1863.
†Le Baron, Francis	Worcester	
†Leonard, George	East Marshfield	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Pres. Meadville Theol. School	1863.
Livermore, Leonard J.	Lexington	1857.
†Locke, Calvin S.	West Dedham	
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
†Lovering, Joseph F.	Chaplain 17th Maine Regt.	
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Harrison Square	1865.
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Cincinnati, O.	1863.
†McIntire, Farrington	Lancaster	
McDaniel, Samuel W.	Neponset	1864.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Montgomery, David H.	South Danvers	1864.
Moore, Josiah	Duxbury	1834.
†Moore, Robert	St. Louis, Mo.	
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
Morse, Sidney H.	Haverhill	1864.
†Morse, William	Franklin, N.H.	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Mountford, William	Boston	
Mumford, Thomas J.	Dorchester	1864.
†Murray, John	Roxbury	
†Muzzey, Artemas B.	Cambridge	
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Nichols, John T. G.	Saco, Me.	1843.
Nickerson, Alpheus S.	Sterling	1864.
Nightingale, Crawford	Groton	1853.
Norton, Hiram	Rowe	1863.
Nowell, William G.	Rockford, Ill.	1864.
Noyes, Charles	Chaplain Camp, Gallop's Island, Boston	1864.
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Dover, N.H.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Kensington, N.H.	

Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
†Parsons, James C.	Waltham	
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
Phelan, William T.	Mendon	1863.
Phipps, Joseph H.	Kingston	1861.
†Pierpont, John	Washington, D.C.	
Piper, George F.	Houlton, Me.	1864.
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	Norton	1863.
Potter, William J.	New Bedford	1859.
Putnam, Alfred P.	Brooklyn, N.Y.	1864.
Putnam, George, D.D.	Roxbury	1830.
†Putnam, John J.	Petersham	
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Boston	
†Russell, John L.	Salem	
Ryder, Almanza S.	Washington Village, Boston	1861.
Sallaway, James	Clinton	1864.
†Saltmarsh, Seth	Hubbardston	
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
†Savary, William H.	Cambridge	
Scandlin, William G.	Grafton	1858.
†Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
†Shackford, Charles C.	Lynn	
†Shaw, George A.	St. Louis, Mo.	
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
†Silsbee, William	Cambridge	
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
†Smith, William B.	Cambridge	
†Snow, Herman	Rockford, Ill.	
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	1862.
Stearns, Oliver, D.D.	Prof. Har. Col., Cambridge	1863.
Stebbins, Horatio	San Francisco, Cal.	1864.
†Stebbins, Rufus P., D.D.	Cambridge	
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
†Stewart, Samuel B.	Nashua, N.H.	

†Stetson, Caleb	Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
Stone, Livingston	Charlestown, N.H.	1864.
†Stone, Thomas T.	Brooklyn, Conn.	
Swan, Joshua A.	Kennebunk, Me.	1850.
†Tenney, William C.	West Newton	
†Thayer, Christopher T.	Boston	
Thayer, Wales B.	Fond du Lac, Wis.	1864.
†Thomas, Moses G.	New Bedford	
†Tiffany, Francis	Boston	
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	West Newton	
Torricelli, Joseph B.	Boston	
Towne, Edward C.	Medford.	1861.
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
Vorse, Albert B.	Littleton	1864.
†Waite, Josiah K.	Boston	
†Ward, C. G.	Meadville	
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Baltimore, Md.	1864.
Ware, Loammi G.	Burlington, Vt.	1863.
†Waterston, Robert C.	Boston	
†Webster, Charles B.	Charlestown	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
Westcott, Henry	Barre	1860.
†Weston, Thomas	Barnstable	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	
†Wheelock, Edwin M.	New Orleans, La.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
Wiggin, James H.	Lawrence	1864.
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
†Williams, Francis C.	Cambridge	
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Wilson, Walter	Pittsburg, Penn.	
†Windsor, J. M.		
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
†Woodward, George W.	Geneva, Ill.	
Young, Edward J.	Newton	1857.
Young, Joshua	Hingham	1864.
Zachos, John C.	West Newton	1864.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816, though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 466.

The Theological Library numbers about 16,000 volumes; the whole number in Harvard University, to which theological students have access, is about 124,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of \$200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to \$75 annually. Board may be had in the city at various prices, from \$5 to \$7 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

Rev. Oliver Stearns, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care, and Lecturer on Christian Theology.*

Number of Students, 17.

SOCIETY OF ALUMNI.

Rev. Nathaniel Hall *President.*

„ George W. Briggs, D.D. *Vice-President.*

„ Samuel A. Smith *Secretary.*

Rev. Edmund H. Sears *1st Preacher for 1865.*

„ Fred. H. Hedge, D.D. *2d* „ „ „

GRADUATES IN THE CLASS OF 1864.

John W. Chadwick Marblehead.

George Dexter Worcester.

Samuel S. Green „

Nathaniel Seaver, jun. East Boston.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year

devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about \$150, exclusive of clothing. Assistance to the amount of \$100 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

BOARD OF INSTRUCTION.

Rev. A. A. Livermore, *President*; George L. Cary, A.M.; Rev. George W. Hosmer, D.D.; Elder David Millard; Elder Austin Craig, D.D.

RESIDENT PROFESSORS.

Rev. A. A. Livermore, *Professor of Theology, Ethics, and Old-Testament Literature*; Rev. Frederic Huidekoper, *Professor of Ecclesiastical History*; George L. Cary, A.M., *Professor of New-Testament Literature, and Instructor in Philosophy*.

NON-RESIDENT PROFESSORS.

Rev. George W. Hosmer, D.D., Buffalo, N.Y., *Professor of Pastoral Care*; Elder David Millard, West Bloomfield, N.Y., *Professor of Biblical Antiquities and Sacred Geography*; Rev. A. D. Mayo, Cincinnati, O., *Professor of Church Polity and Administration*; Elder Austin Craig, D.D., Blooming Grove, N.Y., *Professor in the Department of Christian Life and Experience*; Abraham A. Roberts, Tutor in the Latin and Greek Languages.

NUMBER OF STUDENTS.

Senior class	5
Middle „	5
Junior „	5
Preparatory class	4
	—
	19

GRADUATES IN THE CLASS OF 1864.

Charles A. Allen	Cambridge, Mass.
William B. Buxton	Montpelier, Vt.
Charles H. Ellis	Boston, Mass.
Aaron Porter	Salem, Mass.

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Tuesday before the last Wednesday in May. The Executive Committee meet at least once in each month.

EXECUTIVE COMMITTEE.

Rev. Rufus P. Stebbins, D.D.	<i>President.</i>
Henry P. Kidder }	<i>Vice-Presidents.</i>
George Livermore }	
George W. Fox	<i>Secretary.</i>
Charles C. Smith	<i>Treasurer.</i>
Rev. Frederic H. Hedge, D. D.	Rev. Samuel H. Winkley.
Rev. James Freeman Clarke, D.D.	Rev. John F. W. Ware.
Rev. Charles H. Brigham.	Rev. Charles Lowe.
Rev. Samuel Barrett, D.D.	Warren Sawyer.
Rev. Frederic Hinckley.	George O. Shattuck.
Rev. William G. Eliot, D.D.	St. Louis, Mo.
Rev. George W. Hosmer, D.D.	Buffalo, N.Y.
Rev. John H. Heywood	Louisville, Ky.
Rev. Carlton A. Staples	Milwaukee, Wis.

UNITARIAN ASSOCIATION OF THE STATE OF
NEW YORK.

The "Christian Inquirer" is published under the auspices of this Association.

The Rooms of the Association are at 111, Broadway, New York.

DIRECTORS.

Joseph L. Lord.		A. C. Richards.		William C. Russel.
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NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association was organized at Manchester, Feb. 25, 1863 ; its objects being to cultivate a closer union among the Unitarian societies of the State, by organized effort to give greater sympathy and encouragement to the friends of Liberal Christianity, and to be in all things a help and auxiliary to the American Unitarian Association.

OFFICERS FOR 1864-5.

Hon. Henry A. Bellows, Concord	<i>President.</i>
John M. Hunt, Nashua }	<i>Vice-Presidents.</i>
Rev. Charles B. Ferry, Peterborough }	
Rev. James De Normandie, Portsmouth	<i>Secretary.</i>
Charles L. Richardson, Manchester	<i>Treasurer.</i>

Board of Directors.

Samuel Hale	Dover.
Rev. A. W. Stevens	Manchester.
Onslow Stearns	Concord.
Charles Burley	Exeter.
Rev. William O. White	Keene.
„ Samuel B. Stewart	Nashua.

MAINE UNITARIAN CONFERENCE.

ORGANIZED AT WATERTVILLE, JUNE 22, 1864, FOR OBJECTS
SIMILAR TO THOSE OF THE NEW-HAMPSHIRE UNITARIAN
ASSOCIATION.

Hon. Ed. E. Bourne, Kennebunk . . . *President.*

Rev. Joshua A. Swan , , . . . *Secretary and Treasurer.*

ANNUAL CONFERENCE OF WESTERN UNITARIAN
CHURCHES.

This body is composed of the churches in the Western States,
and has held eleven annual sessions. The meetings are designed
for conference on subjects of a common interest; reports from
churches, discourses, and devotional exercises.

OFFICERS FOR 1864-5.

Rev. Geo. W. Hosmer, D.D., Buffalo, N.Y. . . *President.*

, , Abiel A. Livermore, Meadville, Penn. . . *Vice-President.*

, , S. B. Flagg, Kalamazoo, Mich. . . . *Recording Secretary.*

, , William G. Nowell, Rockford, Ill. . . . *Corresponding ,*

Jefferson Wiley, Detroit, Mich. *Treasurer.*

Executive Committee.

Rev. A. G. Hibbard Detroit, Mich.

, , Robert Hassall Keokuk, Iowa.

Melancthon Starr Rockford, Ill.

Nathan Mead Chicago, Ill.

Robert S. Brunison Quincy, Ill.

Committee on Missions.

Rev. Robert Collyer Chicago, Ill.

, , Carlton A. Staples Milwaukee, Wis.

, , A. D. Mayo Cincinnati, Ohio.

O. G. Steele Buffalo, N.Y.

THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is
"to promote the cause of Sunday schools, wherever the providence
of God may open a way, in whatever manner he may direct, and
by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member
of the society, so long as it is paid; and a subscription of ten
dollars at any one time, a member for life. The annual meeting is
held some time during the month of October; at which, members,
delegates from Sunday-school associations (in number not exceed-
ing the number of schools belonging to the association), and dele-
gates from schools (not exceeding one from each school), are
entitled to vote.

DIRECTORS FOR 1864-5.

Rev. William P. Tilden, of Boston	}	<i>President.</i>
„ Eli Fay, of Woburn		
„ Carleton A. Staples, of Milwaukee, Wis.		
And the following Presidents of County Associations,—		
Rev. Nathaniel Hall, Norfolk,	}	<i>Vice-Presidents.</i>
Hon. Jacob H. Loud, Plymouth and Bay,		
Rev. Rush R. Shippen, Worcester,		
„ Frederic Hinckley, Middlesex North,		
Charles Choate, Middlesex,		
Rev. Horatio Alger, Norfolk and Middlesex,		
Moses T. Rice, of Boston		<i>Secretary.</i>
Edwin A. Wadleigh, of Boston		<i>Treasurer.</i>
Henry Bigelow, M.D.	Rev. L. J. Livermore.	
Rev. William G. Scandlin,	Theodore H. Bell.	
S. G. Studley.		

SOCIETY FOR PROPAGATING THE GOSPEL AMONG
THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED NOV. 16, 1787.

“This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds.” The object of the society is the propagation of the gospel among the Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

OFFICERS FOR 1864-5.

Hon. Chief-Justice Bigelow	<i>President.</i>
Rev. William Jenks, D.D.	<i>Vice-President.</i>
„ Samuel K. Lothrop, D.D.	<i>Secretary.</i>
„ Rufus Ellis	<i>Assistant Secretary.</i>
Thornton K. Lothrop	<i>Treasurer.</i>
Edward Wigglesworth	<i>Vice-Treasurer.</i>

Select Committee.

Rev. Samuel Barrett, D.D.	Rev. Samuel K. Lothrop, D.D.
„ Andrew P. Peabody, D.D.	„ George E. Ellis, D.D.
Edward Wigglesworth.	

Auditors.

Daniel Denny.	Edward Wigglesworth.
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SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
PIETY, AND CHARITY.

INCORPORATED MAY 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination.

Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1864-5.

Rev. Samuel Barrett, D.D.	President.
„ James W. Thompson, D.D.	Vice-President.
„ Frederic A. Whitney	Secretary.
William T. Andrews	Treasurer.
Samuel May	Auditor.

Trustees.

Rev. William Newell, D.D.	Rev. Chandler Robbins, D.D.
„ Geo. Putnam, D.D.	„ George E. Ellis, D.D.
Rev. Rufus Ellis.	

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1806.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

Hon. Albert Fearing	President.
Rev. Samuel Barrett, D.D.	Vice-President.
„ Chandler Robbins, D.D.	Secretary.
Nathaniel Thayer	Treasurer.
Levi Lincoln, L.L.D.	Rev. George M. Bartol.
Rev. Andrew P. Peabody, D.D.	Nathaniel H. Emmons.
„ Alonzo Hill, D.D.	Henry P. Kidder.
„ Cyrus A. Bartol, D.D.	Rev. Amos D. Wheeler, D.D.
„ Christopher T. Thayer.	Joseph H. Foster.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1831.

This society was originally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

DIRECTORS

Rev. Samuel K. Lothrop, D.D.	<i>President.</i>
„ Henry A. Miles, D.D.	<i>Secretary.</i>
George B. Emerson, LL.D.	<i>Treasurer.</i>
Hon. Albert Fearing.	Rev. Chandler Robbins, D.D.
Rev. George E. Ellis, D.D.	„ Rev. C. T. Thayer.
„ Ezra S. Gannett, D.D.	Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1864-5.

Rev. N. L. Frothingham, D.D.	<i>President.</i>
„ James Walker, D.D. . }	<i>Vice-Presidents.</i>
„ Ezra S. Gannett, D.D. }	
„ Charles Brooks	<i>Secretary.</i>
Nathaniel Thayer	<i>Treasurer.</i>

Directors.

Rev. Samuel Barrett, D.D.	Rev. George E. Ellis, D.D.
„ Chandler Robbins, D.D.	„ Rufus Ellis.

Committee of Investment.

Nathaniel Thayer.	Edward Wigglesworth.
	Frederic H. Bradlee.

Auditor.

Edward Wigglesworth.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

OFFICERS FOR 1864-5.

Hon. Edward Everett	<i>President.</i>
George Ticknor	<i>Vice-President.</i>
Rev. Chandler Robbins, D.D.	<i>Secretary.</i>
William T. Andrews	<i>Treasurer.</i>

Counsellors.

Hon. John Savage.	John A. Lowell.
Rev. George W. Blagden, D.D.	William Ropes.
Hon. Henry B. Rogers.	

Committee on Appropriations.

Rev. Samuel K. Lothrop, D.D.	Rev. George E. Ellis, D.D.
„ George W. Blagden, D.D.	Edward Wigglesworth.

Committee on Accounts.

William T. Andrews.	Nathaniel H. Emmons.
Rev. John A. Albro, D.D.	

MINISTERIAL CONFERENCE.

The annual meeting for address and discussion occurs at Boston on the last Wednesday in May, at nine o'clock, A.M.

OFFICERS FOR 1864-5.

Rev. Edward J. Young	<i>Scribe.</i>
„ William P. Tilden }	<i>Standing Committee.</i>
„ Henry W. Foote }	
„ Charles Lowe }	

THE MINISTERIAL UNION.

ORGANIZED, JAN. 12, 1864.

It is designed to promote ministerial fellowship, welcome and assist those entering the Liberal ministry, protect the profession and parishes from incompetent and unworthy men, contribute to the edification of its members, and assist in the diffusion of the gospel. Its meetings are held monthly in Boston. The following-named gentlemen were its officers for 1864:—

President—chosen at each meeting.

Rev. W. T. Clarke	<i>Scribe.</i>
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Committee on Membership.

Rev. Samuel Barrett, D.D.	Rev. Charles H. Brigham.
Rev. T. B. Forbush.	

Committee on Meetings.

Rev. Frederic Hinckley.	Rev. Rush R. Shippen.
Rev. George H. Hepworth.	

Committee on Ministerial Work.

Rev. Stephen G. Bulfinch, D.D.	Rev. W. T. Clarke.
Rev. John D. Wells	

THE ASSOCIATION OF MINISTERS AT LARGE IN NEW ENGLAND.

FORMED IN 1850.

The object of this society is fellowship, information, consultation, and discussion of plans of usefulness. The annual meeting is on the first Tuesday in February. Meetings are held quarterly at the houses of the members.

MEMBERS.

Rev. Oliver C. Everett, <i>Secretary</i>	Charlestown.
„ Charles F. Barnard	Boston.
„ Horatio Wood	Lowell.
„ Andrew Bigelow, D.D.	Boston.
„ Samuel H. Winkley	„
„ Edwin M. Stone	Providence, R.I.
„ Moses G. Thomas	New Bedford.
„ Edwin J. Gerry	Boston.
„ Joseph E. Barry	„
„ A. S. Ryder	„
„ George P. Wilson	Lawrence.
„ N. Medbury	Portsmouth, N.H.

BENEVOLENT FRATERNITY OF CHURCHES OF BOSTON.

ORGANIZED 1834; INCORPORATED 1839.

This association was organized for the purpose of sustaining the Ministry-at-Large in the city of Boston, and is composed of delegates from the different Unitarian churches in the city. It has the exclusive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, South Williams, and Hanover Streets, and at Washington Village.

EXECUTIVE COMMITTEE.

Rev. Chandler Robbins, D.D.	<i>President.</i>
Charles D. Homans, M.D.	<i>Secretary.</i>
Charles H. Burrage.	<i>Treasurer.</i>
George Merrill.	William B. Spooner.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

INSTITUTED 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally exposed children of the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes place on the first Wednesday in May.

EXECUTIVE COMMITTEE.

Hon. Albert Fearing	<i>President.</i>
George Merrill	<i>Secretary.</i>
William Crosby	<i>Treasurer.</i>
Henry P. Kidder. Thomas Gaffield.	

MISSIONARIES.

Rev. Joseph E. Barry. Miss Frances A. Ewer.	
„ D. A. Russell. „ A. M. Hathaway.	

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1864-5.

James D. Thomson	<i>President.</i>
John B. Tileston	<i>Vice-President.</i>
John P. Almy	<i>Secretary.</i>
George P. Bates	<i>Treasurer.</i>

Directors.

Leonard A. Jones. George N. Faught.	
Horace B. Fuller. Edward A. Crowinshield.	
Edwin L. Sprague. Samuel Wells, jun.	

BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds

of the society amount to about \$70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about \$3,000. The minister employed is Rev. Edward T. Taylor.

OFFICERS FOR 1864-5.

Hon. Albert Fearing	<i>President.</i>
His Excellency, John A. Andrew	<i>Secretary.</i>
Charles Henry Parker	<i>Treasurer.</i>

SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects:—

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS FOR 1864-5.

Mrs. Albert Fearing	<i>President.</i>
Miss Harriet W. Taber	<i>Secretary.</i>
„ Frances A. Minns	<i>Treasurer.</i>

Managers.

Mrs. Edward T. Taylor.	Mrs. Nancy Fairbanks.
„ Charles Arnold.	Miss Ann E. Coffin.
„ Stephen Rhoades.	Mrs. Frederick U. Tracy.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. THE CHRISTIAN EXAMINER, bi-monthly, Boston. Published by the proprietors, at Walker, Wise, & Co.'s, 245, Washington Street. Price, five dollars a year.

2. THE MONTHLY RELIGIOUS MAGAZINE, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 134, Washington Street. Price, four dollars a year.

3. THE MONTHLY JOURNAL OF THE AMERICAN UNITARIAN ASSOCIATION, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. THE SUNDAY-SCHOOL GAZETTE, monthly, Boston. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. THE CHRISTIAN REGISTER, weekly, Boston. Published by David Reed, at 22, School Street. Price, three dollars a year.

6. THE CHRISTIAN INQUIRER, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, three dollars a year.